THE PLACE AND SIGNIFICANCE OF SUFISM IN TODAY'S SOCIAL LIFE AND WAY OF THINKING

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Abstract. In the article, without denying the positive features of global socio-cultural processes, some of its mutually exclusive factors, the fact that socio-economic interests are becoming one of the main driving forces of globalization, the impact on our social security of the areas considered as centers of globalization. secret and the meeting of cultures were assessed.

Keywords: post-industrial society, information society, intellectual society, socio-economic globalization, centers of globalization, social security, clash of cultures.

Introduction. Social and cultural processes in modern society undoubtedly reflect development. Since the 50s of the 20th century, information as the main source of the development of human society, the orientation of young people to knowledge, the popularization of virtualization of real life and the globalization of cultural life have led to renewal in all spheres of society (political, economic, spiritual, social). Currently, the introduction of information technology into the element of material and spiritual production, the development of the world system of the Internet of communication, the increase in the weight of high-tech products, the role of TNK (transnational corporation) in the world trade economy begins the globalization of socio-cultural processes. Enlightenment (Arabic - knowledge, understanding, perception) is one of the categories of Sufism philosophy, as well as one of the stages of spiritual and spiritual maturity in Sufism, the daily increase in the spirituality of the tax, the wisdom of the universe and natural science, as well as becoming aware of human and divine mysteries. It is said in the hadith: "Whoever knows himself well, will surely know his Lord". That is, the deeper a person studies and learns about his structure, complex structure, physical and spiritual body, the more he realizes the great wisdom and incomparable power of God. The more a person realizes his faults and mistakes, the more he realizes that God is perfect and perfect. Everyone can raise their enlightenment to higher levels depending on their knowledge.

Sufism, in the religious movement of Islam, shows a connection with the system of thought and enlightenment defined by its compatibility with the traditional order, which introduced innovations in terms of philosophy and practices to create social, spiritual and educational experiences in places. The phenomenon of science is of particular importance in the interpretation of the concept of global socio-cultural processes. Because, first of all, the scientific and technical revolution, as a factor of socio-cultural globalization, turns science into the main factor of development of all spheres of social life. At the same time, we will not be mistaken if we say that today modern public science serves to radically increase consumption and production so that the population of the world can lead a prosperous life. Therefore, the rapid growth of the role of science and technology as an important factor of global socio-cultural changes leads not only to changes in the content of work and free time, but also to significant changes in spiritual life.

The scientific and technical revolution creates ample conditions for mankind to effectively use the advanced achievements of science. The scientific and technological revolution is turning the planet into a global playground by creating and spreading communication tools on a global crisis scale, such as the Internet and satellite television. Secondly, the globalization of socio-cultural processes is increasing through the universalization of "mass culture". In the global space, such aggression is carried out in virtual and real reality. In this sense, we can be important for the development of activities aimed at the application of the identity of peoples, nations and cultures, relevant social practices. Because "national-cultural mentality and artistic-aesthetic activity retain their essence, the remaining channels of manifestation of cultural identity, through which the process of national identity is carried out, respond to the outside world". Undoubtedly, it is to ensure the diversity of cultural forms and practices that determine the parameters of socio-cultural development. One of the modern points of view is that in order to solve the conflict situation, it is necessary to implement the idea of multipolar integration of countries, peoples and cultures, rather its reflected version - "contracentrism". Therefore, the elements of mass culture, which cover the main aspects of socio-cultural processes and are able to penetrate into all areas of human life, with the help of its cultural codes, technologies simplify, unify and expand the possibilities of virtualization of the requirements of social life. Undoubtedly, the large-scale manifestation of popular culture in youth activities shows problematic situations of various levels that hinder the socio-cultural development of society. In terms of the internationalization of human life from the point of view of the economic and socio-cultural factor, globalization acts as a catalyst that enhances the transformational effect on all subjects of international relations.

The social experience of Sufism involves the acquisition of innovations that are relevant to human problems and values. It contains definitions for increasing human values, inner strength and productivity. Let's get acquainted with some innovations that are compatible with the social experience of Sufism, human problems and values. Human value and wholeness: Sufism is a philosophy that recognizes the wholeness of man and is dedicated to increasing his value and potential. On this basis, when they get to know the wholeness of human values and analysis, they will be in harmony with the era against human problems. Spiritual equipment and values: In social experience, Sufism is very concerned with the spiritual equipment, that is, internal forces and forces. When he gets acquainted with values and attitudes, he has the experience of seeing and increasing the spiritual and spiritual value over the surplus value of material problems. Trust and risk: The social experience of Sufism is carried out in order to increase trust and risk. Then, in order to create something, it becomes a practical process of trusting everyone and trusting them with their wholeness. Worldliness and respect for the environment: In the social experience of Sufism, worldliness and respect for the environment includes learning and valuing the connection between people and nature, both in the places where a person lives.

Social relations and working with the environment: In the human experience of Sufism, the implementation of social relations and working with the environment is shown. In this process, a person shows value to others, cooperates with them and maintains cooperation.

Affirmation and Enlightenment: The social experience of Sufism helps a person to achieve affirmation and enlightenment. It is used in order to study all kinds of sciences that make up the world and itself, educate and strengthen the acquisition of knowledge. Sufism's insistence on influencing human problems and increasing values considers several other important scientific foundations in order to justify its social experience.

Worldliness and respect for the environment: Sufism calls for worldliness and respect for the environment in social life. The response to abuse, discord and adversity in social networks is shown in the introduction of news. In the social experience of Sufism, respect for worldliness and environment requires the following complexities for relationships: Respect for knowledge and enlightenment: Sufism requires respect for knowledge and enlightenment. It is strengthened in order to show respect to the valuable science and historical enlightenments of the human world, to connect with enlightened people to give science its own perspective. Worldliness and interpretation: Sufism is associated with the basic principles of worldliness and partiality. Man requires the development of interpretive relationships with others through the experience of the world. Trust and Risk: Sufism requires trust and risk in social life. It is strengthened in order to recognize the dignity of a person, to show confidence towards others, to believe in God and trust in him. Collective responsibility and solidarity: Sufism requires human maturity of responsibility and solidarity. It is used to demand co-operation and co-responsibility in co-markets. Social service and assistance: Sufism requires independent innovation of social service and assistance system. It requires working with people, helping and helping people with human problems. Respect for status: Sufism requires respect for the scientific, educational and spiritual status of a person. It aims to cooperate with large people in order to study the world in cooperation with other statuses, get education, and help to write. It provides a way to work in cooperation with others and help others through the experience of introducing innovation so that Sufism requires respect for the human world, respect for the environment, respect for science and enlightenment, unity and service.

Consultation in the world of social service and science: One of the translators of Sufism defines it as "consultation with the Shaykh". On this basis, the experience of receiving education and consulting on certain problems, influencing social problems is shown.

Risk and expansion of horizons: One of the main goals of Sufism is to increase risk and faith. Reliable protection and specialists are used, horizons are expanded and people are recognized for their universality and integrity.

At the same time, there is a conflict between traditional cultures and global socio-cultural processes, and there are cases of violence against tradition. In the global space, such aggression is increasing as a practice in both virtual and real reality. In this sense

It is important to develop activities aimed at the uniqueness of peoples, nations and cultures, and the application of appropriate social practice. Because "the national-cultural mentality and artistic-aesthetic activity retain their essence, the remaining channels for the manifestation of cultural identity, through which the process of realizing the national identity and reacting to the outside world." Undoubtedly, it is precisely ensuring the diversity of cultural forms and practices that determines the parameters of socio-cultural development

In fact, one of the main purposes of Sufism is devoted to reliable protection and strengthening of faith. Sufism (or Sufism) is an editorial department in the development of Islam in the style of spiritual warfare, which has had its own tradition of putting faith, sincerity and enlightenment behind. In it, trust is the main goal of faith. Risk - provides this reliable protection. It helps to analyze the path of a person due to the goals of Sufism, to confront the problems that he has awakened and that he could not see from anyone. Through risk, a person straightens his hand for his actions, gets rid of various problems and is awakened to take risks. Since his mastery of Sufism reached the level of "Sufism is half of Islam", he played a key role in adding trust, risk

and worship to the spiritual development and wholeness of man. These goals require a return to social potential and citizenship.

Education and Distribution: Community education and distribution are central to Sufism's social role. Reliable education is necessary to bring a person to certain goals, to raise his moral and moral formation in his social role. Sufism (Sufism) is one of the directions of collective belief in Islam. It includes widespread scientific and educational texts and practical literature. The main purpose of Sufism is to improve a person's mental networks and spiritual skills, to illuminate his path and correct his eyes, and to develop his morals and faith. Based on the spiritual and cultural structure of the society, views, traditions, lifestyle, and beliefs formed naturally are considered as values and bearers of a compact and comfortable social experience. Historically recorded and tested life opportunities, standards, behavior, and worldview of the ethnos, nation, and the whole society are expressed in them. Values, as guidelines and priorities of internal regulation developed during social experience, ensure the stability and unity of society, continuity, connection between times and the possibility of transition to the future.

One of the modern points of view is that in order to solve the conflict situation, it is necessary to implement the idea of multipolar integration of countries, peoples and cultures, rather its reflected version - "contracentrism". Therefore, the elements of mass culture, which cover the main aspects of socio-cultural processes and are able to penetrate into all areas of human life, with the help of its cultural codes, technologies simplify, unify and expand the possibilities of virtualization of the requirements of social life. Undoubtedly, the large-scale manifestation of popular culture in youth activities shows problematic situations of various levels that hinder the socio-cultural development of society. In terms of the internationalization of human life from the point of view of the economic and socio-cultural factor, globalization acts as a catalyst that enhances the transformational effect on all subjects of international relations.

In the social role of Sufism, community education and distribution is the main important task. It is one of the important bases for improving relationships between people and community members through reliable education, ensuring faith, trust in this world and the hereafter, and paying attention to human values.

Summary. The first education, which helps in the collective education and distribution of Sufism, is related to reliable education. Also, the system of Sufism allows to support the education of the community through public gatherings, people in the field and intellectuals. It shows the practical responsibility of Sufism in solving the situation in the community and all problems, improving social relations. One of the goals of Sufism in the community education is to improve the relations between people, to improve the issues of comfortable, peaceful and tax economy management in a democratic way, and to help the faithful and social realization of the relations between the members of the community. Due to Sufism's delivery of thought, social and spiritual experiences, it brought up reliable leaders known for their integrity. Its role and importance in social life can be seen through.

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